

# Education **as** sustainable development

## Transformative education on Mangaia



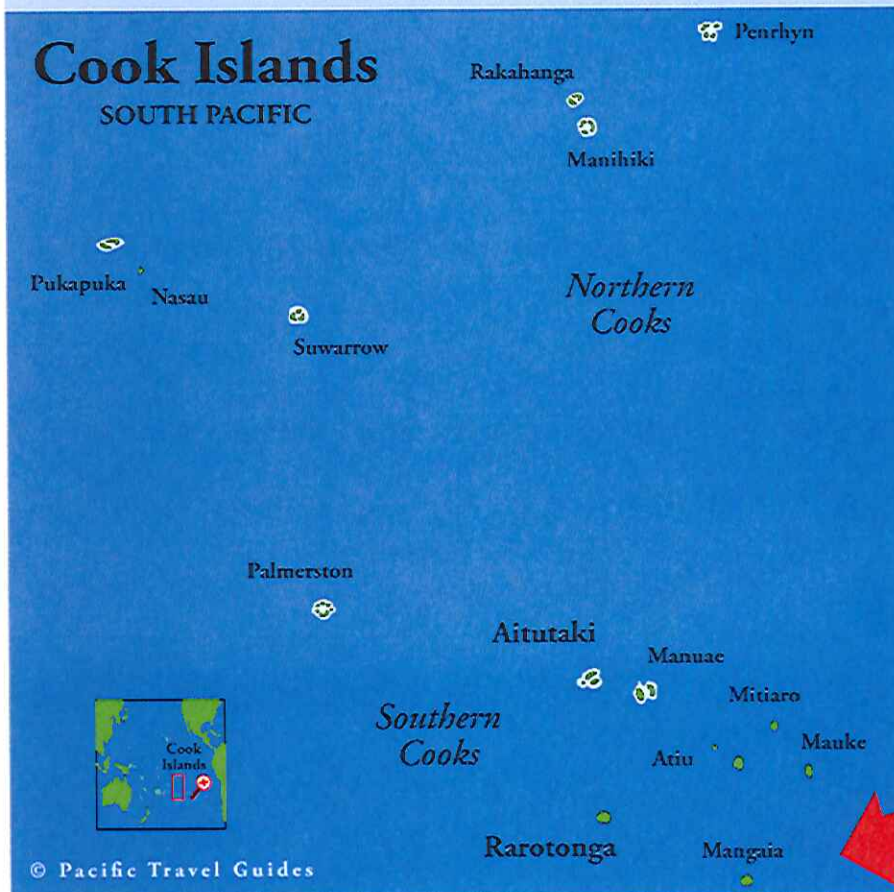
**Kia ora - Kia Orana - Tangi ke Tangi ke**

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New Zealand

**DevNet 2014**



## Education for Sustainable Development (ESD)

- Evolved out of Agenda 21 (Rio Summit 1992)
- Decade of Education for Sustainable Development (2005-2014 )
- **Descriptive** not prescriptive

## Currently in the Cook Islands

- Focus on environmental education
- Little integration into the curriculum
- Programmes usually connected to UNESCO funding

Weeks



Years



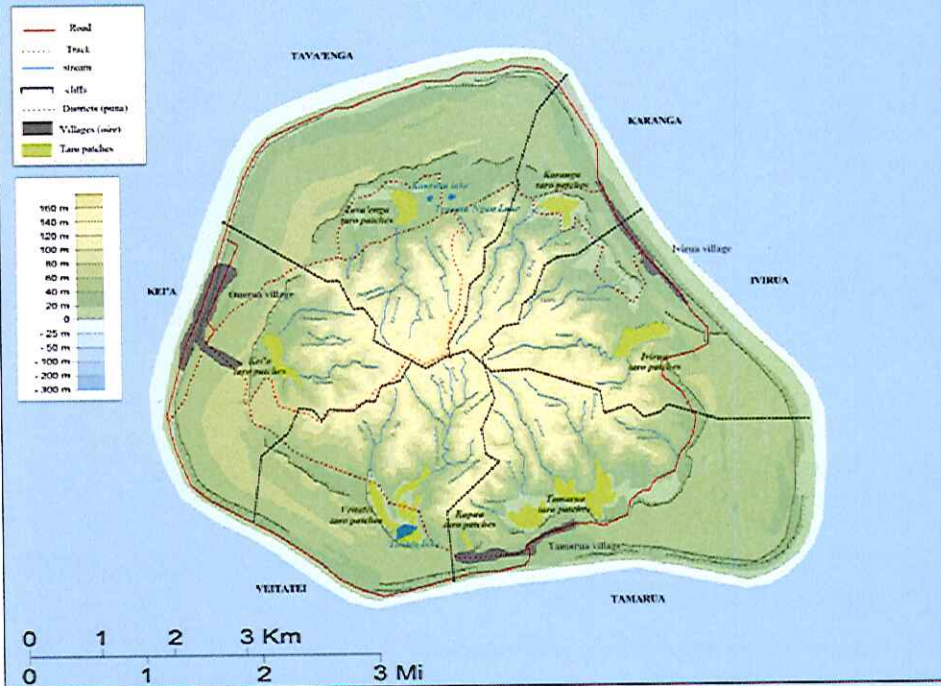
Projects e.g.  
sandwatch



## Key questions:

- How do **Mangaians** conceptualise sustainable development?
- What skills and knowledge do **Mangaians** consider are important for endogenous sustainable development?
- How does **schooling** support or not support this vision?
- How might the **community** in conjunction with Ministry of Education and aid agencies best support any curriculum changes required?
- **How might this link to academic success?**

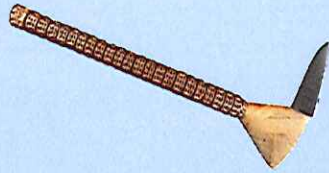
# Mangaia



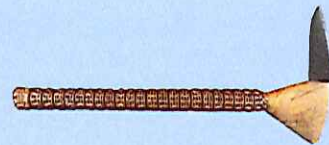
- Six puna headed by pava and ui rangitira
- No land court

# Sustainable development on Mangaia

*Aroaro'a / aroa taeake*



*Te ipukarea ia rangarangatu (rangatira)*



*Oraanga/akonoanga enua*



*Kimi i te oraanga meitaki / matutu / rangarangatu no te Mangaia*

*Whilst*

*akono akaperepere ma te taporoporo i te ipukarea*

## economic

- Agriculture
- Tourism
- Small business
- MIRAB

## Social

- Government
- Island council
- Social welfare
- Hyperreality

## Environment

- Climate change
- Loss of Habitat
- Herbicides
- Conservation
- Sustainable energy

## SD “Mangaian style “ illustrates the importance of:

- **Indigenous epistemology**

“cultural group's ways of thinking and of creating, reformulating, and theorizing about knowledge via traditional discourses”

**Based on different values = different conclusions**

- **indigenous critical praxis**

“ refers to people's own critical reflection ... and then their taking the next step to act on these critical reflections” (Gegeo & Watson-Gegeo, 2001)

- **Western knowledge, critical thinking and technologies**

- **People not adopting one knowledge over another simply because of its origin.**

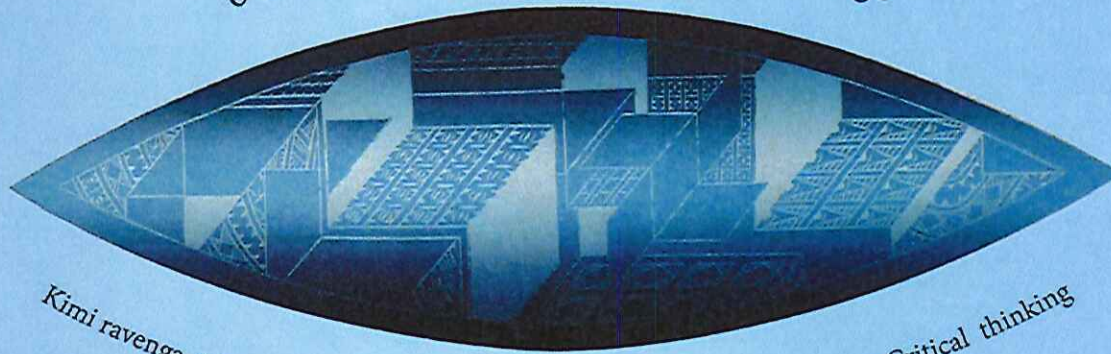
“farmers see development as progress not only in the adoption of Western farming techniques but also in their utilisation of indigenous knowledge”

(Moyo 2009)

“The right to know” (Willinsky 1998)

# Thinking as part of Education as Sustainable Development (Akatamanako)

*Kimi ravenga e te titau na roto i te kite karape  
o to tatou ai tupuna e kia tau no te oraanga*



Kimi i te oraanga meitaki / matutu /  
rangarangatu no te Mangaia



Whilst

akono akaperepere ma te taporoporo  
i te ipukarea

*Kimi ravenga e te titau i te kite peu karape*

Critical thinking

- aro ro'à / aroa taeake
- oraanga/akonoanga enua
- te ipukarea ia rangarangatu (rangatira)

- Western ideas innovation and technology
- Development thinking and practice.
- (The economic, social and environmental)
- The development project

Kite peu karape

Western knowledge

ecosystem

biosphere

**A transformative model of thinking as part of education *as* sustainable development :**

- **Uses Manganian values to politicize the curriculum** (Hodson, 2003)
- **Debates contesting positions along the SD continuum**  
(Hopwood, et al., 2005)
- **Is inclusive of ecosystem and biosphere worldviews**  
(Dasmann, 1998)
- **Views western science as a product of its time**  
(Semali & Kincheloe, 1999)
- **Is ecozoic**  
(O'Sullivan, 1999)
- **Advocates a plurality of knowledge in the process celebrating the messiness of our knowledge**  
(Turnbull, 2000).
- **Encourages the use of a third knowledge space to formulate solutions to sustainability.**  
(Turnbull, 2000)



# Education **about (for)** sustainable development



## Education **as** sustainable development

**Mangaian knowledge** and **epistemology** and **relevant western knowledge** used to develop real solutions to SD in a local context.



Multiple  
livelihoods



Resilience



## Contest positions on SD continuum

reject **“technological determinism”**

(Hodson 2003)

and the **“myths of modernity”**

(Bowers 2008)

go beyond **“romanticizing culture”**

(Sveiby 2009)



## Place based education



## What might transformative education on Mangaia look like?

Currently developing critical pedagogical learning frameworks in partnership with teachers

*Kimi ravenga I te titau akatamanako* and critical thinking



NZQA standards can be tailored:

- Education for sustainability (Efs)
- Pacific indigenous knowledge

**New standards**

**“people cannot be developed, they can only develop themselves”**

**(Julius Nyerere,  
former first  
President of  
Tanzania )**

**“if the people are the principal actors, the relevant reality must be people’s own, constructed by them only”**

**(Rahman, 1993)**

**Taka'i koe ki te papa 'enua,  
'Akamou i te pito 'enua.  
A'u i to'ou rangi.**

**You step on to solid land,  
Affix the umbilical chord  
And carve out your world**



**We envisage that by 2020, the development of the  
Cook Islands will be led by Cook Islanders. NSDP**